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WILLIS'

IMPROVED CHART

FOR

Recording a Delineation of Character,

AS DISCERNED BY THE AID OF

PHRENOLOGY, PHYSIOGNOMY,

AND

PHYSIOLOGY.

PROF. A. E. WILLIS.

CHICAGO:
CAMERON, AMBERG & CO.
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KNOW THYSELF.

KNOWLEDGE IS POWER; THEREFORE PERSONAL KNOWLEDGE IS PERSONAL POWER.

Do you desire to make the most of yourself? Then you must know yourself physically and mentally.

Would you control others? Then first conquer and control yourself; to do that, requires a thorough knowledge of yourself,

Are you aiming to shine in society? You must be wide-awake, bright, amiable and healthy; a knowledge of yourself will tell you how to attain these qualities.

Is accumulation of wealth your object? Then, knowledge is wealth; and a knowledge of yourself is the royal road to success.

Willis' New and Revised Chart.

HOW TO KNOW YOURSELF.

THERE are two ways of knowing yourself: first, by self-investigation; second, by the aid of science. Your own ideas will only partly instruct you in regard to your own character and talents. In nearly every case, one will either overestimate or undervalue their own abilities. There are excesses and deficiencies in human character that are not personally observed, unless brought to light by the aid of science.

There are many persons who scarcely know what business to follow, or in what branch of industry they will be most successful. It is the province of phrenology, physiognomy and physiology combined to show the inquirer the class or kind of business he is best suited for. But, in addition to phrenology, he should likewise use his own taste. Follow the advice of a good practical phrenologist, together with the natural inclinations of your mind, and you will have little or no difficulty in finding your exact calling in life.

How many there are who make money easy, and lose it just about as easy as they made it. They do not dissipate, or intentionally spend it in any way foolishly, and yet it slips through their hands some way, and they hardly know how. A gentleman whom I examined gave me just such an experience, unsolicited—stating that phrenology had been the means of saving him hundreds of dollars. There are others, again, who might make plenty of money, yet only average small incomes, simply because they do not use their talents in the right direction.

Some are qualified for a brilliant literary career who are wasting their time and energy where they will never amount to anything: they have plenty of brains, but do not use them. Others, again, are using their brains far too much—more than their vitality will

permit; thus hastening on to an early grave. They may be brilliant for awhile, but lack power; and all their literary genius will be like the glory and fragrance of the rose, that endures for a short season, and then passes away: whereas, did they cultivate body and mind together, they would be more like the solid oak, towering up in majestic grandeur above their fellow-men.

Parents should know what the natural tendencies of their children are. Thousands of persons who have led reckless lives, and ultimately gone to ruin, might have been saved had their passions been subdued in youth by proper culture. Parents too often think they know all about their offspring; but, alas, they do not observe the smouldering fire of passion till it has burst out beyond control. Sometimes passions lie dormant until the individual arrives almost at maturity, and then gradually, but surely, develop, moulding and blasting the future character; or, if circumstances place strong temptations in the way, they may suddenly spring into action, and change the character that was apparently good and noble, into one of crime and ruin. Some children are precocious, and should not, under any consideration, be sent to school till somewhat advanced in years. Others can stand all the schooling you choose to give them, without any danger of injuring either mind or body, unless it be their teachers'.

Thousands of people marry wrong, and live unhappy lives, which might be avoided were they guided purely by love and science, instead of money, position, home, and blind love. There are two great evils often connected with marriage, resulting from the violation of two great principles in human nature: The first is marrying where mental and moral harmony does not exist between the two, the result of which often ends in divorce; the second is where the physiological conditions or temperaments are similar in each—the result of this evil is that the children of such parents are sickly, diseased, and often die off early. The world is full of the victims of hereditary disease, caused by the violation of this physiological principle. And yet people say—when they see two, three, or more, children taken from a family, one after the other—that the Lord has taken them away. How ridiculous! and what mockery for people to persistently transgress the laws of nature, which are God's laws, and then attribute the consequences to Him!

APPLICATION OF PHRENOLOGY.

I DO not know of anything connected with man's health, talents, character, business, happiness—in fact, everything pertaining to his career in life — to which phrenology cannot be successfully applied; neither do I know of anything where it is not necessary. The man who hires a clerk or employe, for any purpose, would find it to his advantage to know something about the private as well as general character of that individual. And the employe would likewise find it to his advantage and convenience to know a little more about his employer's traits of character than he generally does. The salesman would better understand how to deal with customers, and the purchaser how to bargain with the seller, did they better understand human nature, and consequently each other.

But there are two ways especially in which I believe phrenology will some day be applied, and I hope that day is not far distant. One is that parents will deem it an imperative duty to leave to their children a full and detailed phrenological description of their heads—a mental picture—so that their offspring may know wherein they resemble their ancestors; and, by comparing the charts with the life or character of their parents, they will better understand their own peculiarities, their excesses and deficiencies, and their natural tendencies. What an amount of practical knowledge and a blessing this would be to every son and daughter! And what would some persons not give to know more about those who brought them into the world, but, through death, left them in early life, so that they had no opportunity to know them mentally? Could there be any greater pleasure and interest growing out of family relationship than for people to be able to trace back to their grandparents and great-grandparents their temperaments and mental characteristics, and thus be able, by comparison, to see wherein they resemble them, and what conditions of character they have inherited, to a certain extent, from their fathers' ancestors and likewise from their mothers'? This would be a blessing hitherto unknown to the human race, and the benefits of which none can predict. They could likewise see wherein their ancestors had been properly or improperly mated — learn the relation

which the temperaments sustain to each other in marriage, and thus know the best combination favorable to bright, healthy offspring. So, by a comparison of the phrenological organs, they could learn why some parents were unhappy in their union. This would be a lesson of great practical importance, because to know the mistakes of others, is to know how to avoid failures ourselves.

The second application of phrenology is in the proper selection of a conjugal companion. What is the law to be observed in marriage? Just this: Marry one whose heart and spiritual nature is in harmony with your own, but whose temperament is different. Violate this law, and you will certainly bring misery upon youself and partner, and entail sickness and early death on your posterity.

But there is another reason why persons should consult phrenology or a phrenologist in regard to marriage. Modern courtship is a farce, a sham, a deception, a lie. The object of courtship should be for the two parties to become familiar with and thoroughly understand each other's peculiarity of mind and character, ways and habits, so as to enable them to judge whether they can love each other constantly, and thus live happily together. Do they do this? Perhaps one couple out of a thousand may; but the great majority conceal all objectionable traits of character, and reveal only the most pleasing and fascinating. The object of each is merely to try and win or capture the other; and very often all kinds of devices are resorted to for accomplishing this purpose. As marrying is the most important event in one's life, every precaution should be taken to insure success and guard against being mistaken.

BENEFIT OF PHRENOLOGY.

THE study of phrenology and physiognomy is the most important, useful and interesting study in the world. Only those who have made it a study, and followed its teachings far enough and long enough to be benefited by it, can possibly understand its value to mankind, individually and collectively. There is no science or pursuit of knowledge the investigation and acquisition of which will better develop the intellectual faculties, especially the perceptives, which render men practical and impart a matter-of-fact, common-sense cast of mind, able to apply itself to almost any calling in life. So that, apart from its intrinsic value as a means of knowledge, it is particularly beneficial, even essential, to the development of the most important powers of the mind, and necessary to the successful accomplishment of every enterprise and transaction, whether it be of a business, social or religious nature.

I hold, therefore, that every man, woman and child should have a general knowledge of phrenology and physiognomy, and especially should ministers and teachers understand it, so that they might know better how to deal with human nature, and the more easily reach the mind and heart.

Every person should likewise have a chart of his head. A picture of the mind and character is really of greater importance and value than a picture of the face. To know wherein we are deficient and excessive is an imperative duty devolving upon every person who would make the most of himself or herself, and fulfill the grand object of life. Our own perceptions and conceptions of our personal character, nature and ability, are only partial, and therefore imperfect. It requires some standard or rule by which we can measure—by which we can determine—the actual and relative strength of all our faculties; not only in their individual and collective relation to each other, but in their relation to the capacity of the same faculties in other minds. When people assert that they know all about themselves, or more than any one else can tell them, they not only show their ignorance of themselves, but also how little they know about a science that, when applied, can reveal to them more of the inner man than they ever thought of.

Why spend half a lifetime trying to find out what calling in life you are best adapted for, when phrenology will point out your course before you commence ?

Why train and educate children wrongfully, through ignorance of their physiological and mental nature, when a good practical phrenologist can tell you more in ten minutes, about their hidden traits of character and natural tendencies, than parents will learn in ten years ?

Why plunge into a matrimonial hell, when phrenological advice might have put you into a matrimonial heaven ? Why marry through ignorance of physiological principles or laws, and have your children die before they are twenty or thirty years of age, when proper marriage would have given long-lived sons and daughters ? Why bring or transmit weak, sickly, passionate, dull, half-idiotic specimens of humanity, when parents might just as well be the progenitors of strong, healthy, moral, bright and intellectual children, who will be the joy and pride of their parents, and a blessing to the world ?

I shall be pleased to make examinations and fill out charts for any who may desire them. Those who cannot reach me personally can have a description by sending two well-defined photographs—a front view and a direct side view ; also stating the color of the hair and eyes. Prefer to have pictures from negatives not retouched, as the likeness is often changed, so many of the lines of the face being worked out in retouching the negative. Any other statements the person sending a photograph may wish to mention, such as age, height, etc., will be acceptable.

PRINCIPLES OF PHRENOLOGY.

PHRENOLOGY reveals character by the form of the head and the size of its organs; and is the parent of physiognomy.

PHYSIOGNOMY reveals character by the shape and size of the features and the expression of the countenance.

I ask the reader's careful consideration of the following principles:

1. The brain is the organ of the mind, spirit and soul.

2. The brain is a plurality of organs; one or more of them can be exercised, or brought into action, independent of the others; each, however, being in sympathy with the others, and all sustaining a mutual relation.

3. The temperaments form the basis of human character, and determine the nature or direction of the organs.

4. The size of any organ or head indicates its power.

5. Any organ can be increased by exercise and decreased by non-exercise.

6. The quality and fineness of the organs and features determine the character and ability, activity and brilliancy of the mind.

7. The perfection of man's entire character—religious, moral, intellectual and commercial—depends upon the equality of all the organs and temperaments, and their even and proper exercise.

8. The depth of the convolutions of the brain is the measure of the amount of mind—the index of genius.

9. Whatever organ is most active at the time determines the action of the will at that time; and whatever organ or organs are the largest and most active constantly determines the general character.

10. The constant and intense exercise of one or a group of faculties, to the entire neglect of all the others, will in time produce insanity.

11. Individual character is partially hereditary, and partially developed by education.

12. The healthy action of the organs of the brain will depend upon the healthy action of the organs of the body.

13. Diversity is a law of nature, and no two persons are, or can be, precisely alike in every particular: so, no two persons can, in the nature of things, think, feel and act just alike. Hence, growing out of this law, phrenology recognizes as the birthright of every individual, liberty of person, thought, conscience and will, providing such liberty does not injure the person or morality of any other being, or conflict with the laws of God.

DEFINITION

OF THE

Phrenological Organs and Temperaments.

PHRENOLOGY, PHYSIOGNOMY AND PHYSIOLOGY.

No two persons are exactly alike, either in appearance or character. This diversity arises from the endless combination of the organs of the mind and body. When the intellectual and moral organs have the ascendancy over all the other organs of the system, or, in other words, where the upper portion of the brain is most largely developed, it gives rise to what phrenologists call the mental or nervous temperament. When the vital organs of the body are the largest and most active, they form the vital temperament; and when the bones and muscles are predominant they constitute the motive temperament. Some phrenologists, however, divide these temperaments, and make four of them; the vital, they call the sanguine and lymphatic, and the motive or bilious, they name osseous and fibrous. There are other conditions which depend on the combination of the mental and physical organs and heat of the body, which some call emotional, passional and caloric temperaments.

In preparing this chart, I thought it best to use both these classifications of the temperaments, as it seems to me impossible to describe the majority of persons by either of them alone, though it is not necessary to use or mark both in describing one person, but to simply select those temperaments most suitable to the subject.

It is the combination of the phrenological organs, with the temperaments and organic quality, that make up our character and talents, and determine our course through life; and he only can be a successful phrenologist who has the ability to discern the harmony and proportion that these three conditions bear to each other.

It is the desire of the Examiner that the receiver of this chart should carefully study its contents. Analyze your own thoughts, feelings, desires and ability with an impartial and unprejudiced spirit, compare your ideas with this description, and modify them by it, and you will have a correct impression of just what you are, or ought to be.

THE ORGANS AND TEMPERAMENTS.

ORGANIC QUALITY.—

Quality of the organs; fine grained, organic purity, fineness, goodness and sensitiveness; that kind of angelic nature which makes the *true* man and woman, and lifts them up far above the common and gross things of life. Great intensity of feeling, suffer and enjoy in the extreme, are much affected by excess of heat or cold, especially the latter. Very susceptible to physical and mental impressions; naturally inclined to a moral and religious life. Not likely to experience any sudden miraculous change of character in conversion, but early receive the truth, and gradually form a Christian character. Will constantly aspire to something higher and nobler. Will ascend, rather than descend, in moral and intellectual character.

HEALTH.—

Present condition of the body and mind.

MASCULINE AND FEMININE TEMPERAMENTS.—

The names of these temperaments or conditions suggest their meaning. They arise principally from the tenor and quality of the mind, and partially from some physiological principle. Like all other temperaments, they are inherited and not acquired. A woman having the masculine temperament predominant will be strong-minded, lacking that fine and delicate structure of the body, that gentle, affectionate, confiding, pathetic, and sympathetic state of heart and mind so characteristic of the true woman. She will be public-spirited, interest herself in politics, law or medicine; aspire to occupations and positions belonging to men; believe in agitating woman's rights, and very often possessed of a mean nature; in fact, her sentiments are neither purely masculine nor feminine, but a sort of compound mixture, which the world cannot fully understand, much less appreciate. When a man has the

feminine temperament predominant, he is, plainly speaking, no man at all; he lacks force and energy of character, and is too effeminate to accomplish much. He will be refined and genteel, and find employment in some office or business that is light or tasty. Will be considerable of a lady's man, or, at least, will try to be, but such a man rarely, if ever, accomplishes any great work.

VITAL TEMPERAMENT.—

This embraces the entire system of internal organs which create life force (the heart, lungs, stomach, liver and bowels), and renders persons large and fleshy.

MOTIVE OR BILIOUS TEMPERAMENT.—

This temperament indicates the bones and muscles which constitute the frame-work of the system, gives toughness, muscular power, physical endurance, and great strength of character; generally imparts a dark complexion.

MENTAL TEMPERAMENT.—

Embraces the brain and nerves. Adapted to thought, feeling, activity, sensation, predominance of mind over body; makes the scholar, poet, artist, etc.

SANGUINE TEMPERAMENT.—

Arises from the predominance of the chest and arterial circulatory system; gives powerful respiration and arterial blood, great love of physical action, impulsiveness, ardency, warmth of attachment, and love of field sports; imparts an auburn or reddish color to the hair, and florid complexion.

LYMPHATIC TEMPERAMENT.—

Indicates activity of the absorbents and digestive organs, aversion to motion and labor. Inactive mind and body. Laziness.

NERVOUS TEMPERAMENT.—

Is similar to the mental. A person, however, may be nervous, sensitive to all kinds of impressions, and full of activity, without manifesting much intellectual power. He may likewise be a thinker, and possess considerable brain, without being nervous and irritable.

MUSCULAR AND FIBROUS TEMPERAMENT.—

Indicates large, powerful muscles, physical toughness, tenacity of existence, strong and steady pulse, hardness of flesh, and great strength of both body and mind.

OSSEOUS TEMPERAMENT.—

Represents the bony structure of the system ; gives a large frame, and renders a person somewhat awkward in movement. Muscles give strength, bones great physical endurance, the camel being a good illustration of the latter and the lion of the former. Also imparts general honesty and solidity of character.

EMOTIONAL.—

Excitability. It is the hysterical, weeping, laughing, hopeful, quick-tempered and scolding disposition. Intensity of feeling ; keen susceptibilities, and quick or sharp mentally.

PASSIONAL TEMPERAMENT.—

This is partly a combination of other temperaments. It indicates large and active propensities ; hot-blooded, passionate, voluptuous ; fond of sensual pleasures ; inclined to evil habits and a wicked life.

CALORIC TEMPERAMENT.—

Warm-blooded ; ability to withstand cold, and throw off disease.

ACTIVITY.—

Quickness, speed, ease of action, liveliness. A person having activity, combined with a mental temperament, will be very quick to perceive, think, feel, act and speak.

LOCOMOTION.—

Love of action, desire to move about ; restlessness, dislike to remain in one position long, and are constantly moving the hands, feet or head, even when seated ; excel in walking or running a race, providing the heart and lungs are good.

VENERATION.—

Reverence, submission, Christian charity, devotion, worship ; prayerful ; respect for old age, the Deity, and everything that is sacred ; love for the souls of men, the missionary spirit. Excessive or perverted, it leads to fanaticism, bigotry, idolatry, religious intolerance.

SPIRITUALITY.—

Faith, the ability or disposition to believe a statement without positive evidence, the opposite of suspicion ; internal light ; desire for wonderful and extravagant news ; belief in the future, perception of truth ; forewarning, foreknowledge, the vision and prophetic faculty ; that which brings man in contact with the spiritual world ;

imparts the true spirit of prayer. Without faith this would be a hard world to live in, because men would have no confidence in each other, they would be controlled by suspicion, and suspect and surmise all sorts of things about each other without any reason for so doing, would treat every stranger as a rogue till they found him honest. Perverted: superstition, and belief in omens; with large cautiousness and average intellect, fear of ghosts.

HOPE.—

Expectation, cheerfulness, buoyancy, joy, enterprise, high glee. It is the anchor of the soul, and, united with spirituality, makes man believe in a future existence, and, with the addition of vitativeness, long for and desire it. Perverted: builds castles in the air, and runs great risks in business.

CONSCIENTIOUSNESS.—

Justice, honesty, equity, moral principle; love of truth; innate sense of accountability and obligation, regard for duty; sense of guilt, penitence, contrition, desire to reform; disposition to do what one believes is right and avoid what is wrong; with approbativeness and ideality, will have a strong desire for moral purity; with large firmness and combativeness, will stick to the truth, even unto death. Perverted: will censure one's self for trifling things, and, with deficient acquisitiveness, will lack self-justice, and fail to collect what is due.

FIRMNESS.—

Tenacity of will, stability, decision, perseverance, resolution, fixedness of purpose, aversion to change; the faculty from which springs what metaphysicians call will, which, in connection with the intellect, gives the power to choose, select or refuse, and, if properly used, enables man to control his passions and regulate his entire character; with veneration, will have a disposition to retain old things, such as furniture, relics, buildings, monuments, time-honored usages, ceremonies, institutions and forms of government. Perverted: obstinacy, stubbornness, unwillingness to change, even when reason requires.

APPROBATIVENESS.—

Desire to be praised, love of admiration, aversion to criticism, sensitiveness, pride of character; ambition, display, desire to excel; sense of honor; desire and love to appear to the best advantage; apt to exaggerate in giving a description of anything, and is frequently the cause of lying; with ideality, will love dress and

fashion ; with only average perceptive faculties, will drink in flattery like water. Perverted : conceit, vanity, affectation, a craving for pleasing comment and praise, excess of fashion, ceremoniousness, outside display, desire to do things on too large a scale, especially if hope is large, eagerness for popularity, and, with self-esteem, aristocracy and pomposity.

SELF-ESTEEM.—

Self-respect, dignity, independence, self-appreciation, self-reliance, self-satisfaction and complacency ; self-elevating, lofty-mindedness, manliness, ruling instinct. Self-esteem enables a man to make the most of himself, without it he will pass through the world for less than he is worth. Perverted : egotism, haughtiness, forwardness, tyranny, superciliousness, imperiousness, contempt and selfishness.

BENEVOLENCE.—

Kindness, sympathy, generosity, philanthropy, liberality, and, with adhesiveness, the accommodating, neighborly spirit ; that which makes persons care for the wants and sufferings of others. Perverted : places too much confidence in human nature, misplaced sympathies ; with small conscientiousness, liable to give away what belongs to others. Insanity is frequently caused through an excess of this faculty.

IDEALITY.—

Love of the beautiful wherever it exists ; refinement, purity, cleanliness, taste, elegance, sense of propriety ; imagination, the poetic and artistic faculty. Perverted : too much of the ideal, and not enough of real, practical life ; extra nice, fastidiousness.

SUBLIMITY.—

Splendor ; love of things that are majestic and romantic ; perception and appreciation of the vast, illimitable, endless, omnipotent and infinite ; enjoy mountain scenery, cataracts, conflagrations, sea-storms, thunder, lightning, roar of cannon, conflict of armies, and everything that is wild, terrific and awful. Perverted : in writing or speaking are liable to use exaggerated and high-sounding words and metaphorical expressions.

IMITATION.—

Assimilation, conformity, copying, patterning, mimicking, ability to assume and act the character of another ; with only average causality, will adopt the ideas, sentiments, plans, style and dress of

others. Perverted: will adopt bad habits, and follow the evil example of others; with perverted approbativeness, are liable to assume other person's names and characters, claim relationship to or personate those who are superior in rank, wealth and ability. Children having this faculty large will do what their parents do, whether it be good or evil. We learn to talk through this faculty. It helps to form Christian character; skeptics are generally deficient in it.

HUMAN NATURE.—

Knowledge that comes to one instantaneously without reasoning; intuitive perception of character and motives; the ability to read, from the countenance, the disposition and moral state at first sight; discernment of motives; love of whatever pertains to human life and nature; with good perceptive faculties and secretiveness, make good detectives and policemen; with good intellect, will not be very easily imposed upon. Perverted: it produces suspicion, lack of confidence, personal prejudice; with large perceptives and mirthfulness, offensive criticism of character; with agreeableness, approbativeness and secretiveness, are liable to be confidence men, are full of flattery, will palaver and oil their victims, like serpents, just before they swallow them.

AGREEABLENESS.—

Affability, pleasantness, blandness, persuasiveness, ability to please and win others; fascinating in manners and conversation; with amativeness and adhesiveness, will be very polite and accommodating to persons of the opposite sex, and gain many friends among them; tendency to speak and act in a mellow, persuasive manner; can say disagreeable things pleasantly. Perverted: pretend to be more agreeable and pleased than they really are, and, with approbativeness, are full of blarney and flattery.

ADHESIVENESS.—

Friendship, sociability, companionship, desire to form acquaintance, love of society; warm-hearted, affectionate, confiding, and devoted to the interest of friends; with benevolence, will manifest hospitality, and readily aid others. Perverted: undue fondness for friends and company; apt to idolize; cannot, or will not, see their faults and imperfections; apt to become surety for others.

CAUTIOUSNESS.—

Prudence, carefulness, watchfulness, provision against want and danger; anxiety, security, apprehension, protection, solicitude.

Perverted: are afraid to venture or go ahead, easily worried over small matters, over-anxiety and fear about accidents, irresolution, timidity, procrastination; with perverted human nature, acquisitiveness and small hope, will get into a state of mind that produces fright and panic; this will readily explain how financial panics are caused.

CONTINUITY.—

Consecutiveness and connectedness of thought and feeling; one thing at a time; patience, prolixity; not fickle-minded; the ability to concentrate the mind or will upon anything till completed. Perverted: are tedious, wearisome, dwell too long upon one thing; become monotonous; if a public speaker, will exhaust the patience of his hearers by long discourses. When this faculty is small, and the nervous temperament large, it will make persons about as restless and uneasy as a hungry wolf, and when veneration is small, they are apt, as thousands of disrespectful persons do, get up and leave a church or public hall before the meeting is over.

INHABITIVENESS.—

The home feeling, attachment to a place or a house where one was born or has lived; desire to locate, instead of traveling; love of country. Perverted: prejudice against other places and countries.

CONSTRUCTIVENESS.—

The ability to use tools, make and construct things; the mechanical and manufacturing talent; ability to construct sentences; with causality, will be inventive; with imitation, will work after a pattern. Perverted: will waste time and money making useless articles.

AMATIVENESS.—

Love for the opposite sex, sexuality, passion; it creates in each sex admiration and love for the other; renders woman charming, winning, persuasive, urbane and affectionate; and makes man tender-hearted, noble, gallant, elevated in aspiration, and highly susceptible to female charms. It is also the motive and impulsive power that urges men along the highway of life. Perverted: it becomes a mere animal feeling, and changes love into lust, occasions grossness, vulgarity, licentiousness, obscenity, prostitution, and a feverish state of mind; changeable in their treatment of the opposite sex, sometimes caressing, and sometimes abusing. Ex-

cessive and unholy love is the cause of most of the sin and misery that curse mankind.

CONJUGALITY.—

Love for one, union for life, first love, attachment to one congenial partner, fidelity, duality and exclusiveness of love; desire to caress and kiss; the disposition to concentrate the whole heart upon one person, with the desire that they, in return, will do likewise. Persons who have this faculty large, with ideality and the organic quality, will find very few congenial companions — should be careful not to misplace their affections. Perverted: idolatrous love, too much devotion and worship; jealousy, envy toward love rivals; if disappointed, a broken heart and ruin for life.

ARDOR.—

Intensity of the affections, ebullition of feeling, voluntariness, impulsiveness, eagerness. When very large or perverted, it renders a person so passionate for the opposite sex as to lose self-control.

PARENTAL LOVE.—

Attachment to one's own offspring, love of children generally, fondness for pet animals, desire for the society of children; with mirthfulness and adhesiveness, will play much with children, amuse them, be a friend to them, make friends of them, and win their affections; with benevolence and constructiveness, will not only give, but make, many playthings for them; with combativeness, will readily take the part of children, and, with destructiveness added, will defend their lives, in times of danger, with unyielding energy. Perverted: excessive indulgence, idolize and spoil them; cannot or will not see their faults, hence fail to correct them; with approbativeness and self-esteem, are full of parental vanity and conceit, think their own children much smarter than, and superior to, other people's.

COMBATIVENESS.—

Resistance, defense, opposition, attack, defiance, boldness, courage, self-protection; presence of mind in times of danger; the ability and desire to encounter and overcome obstacles; disposition to be aggressive; with adhesiveness, will defend the interest or character of friends; with conscientiousness, will vigorously prosecute the right and oppose the wrong. Perverted: contentious, contrary, ill-natured; the fault-finding and fighting disposition; with disordered nerves, are peevish, fretful, irritable and dissatis-

fied ; with destructiveness large and deficient moral faculties, will be hateful, bitter, quarrelsome and desperate when provoked.

DESTRUCTIVENESS.—

Executiveness, managing talent, force of character, severity, extermination ; imparts the desire and force necessary to carry out thoughts, plans or intentions ; the go-through, break, crush, tear-down spirit ; ability to endure pain, and, with constructiveness, perform surgical and dental operations. This is a good faculty when used in connection with the moral and intellectual faculties ; but when they are deficient, it is one of the worst in man's mental organization ; it gives place to wrath, revenge, malice, and a disposition to kill and destroy whatever is offensive ; with approbativeness and self-esteem, will seek to avenge a personal wrong by fighting a duel ; but, with large secretiveness and combativeness, will be liable to commit a premeditated and mysterious murder ; if combativeness, excitability and the passional temperament accompany excessive destructiveness, its possessor may dispose of his victim about as quickly as he knows how — men of this stamp should never use stimulants of any kind.

SECRETIVENESS.—

Policy, management, discretion, reserve, evasion, cunning, ability to restrain feeling, concealment ; tactical, shrewd, cautiousness in the expression of words and actions ; with large cautiousness, are hard to be found out ; with large conscientiousness, will be honest in purpose, yet resort to many little cunning devices — are equivocal, may not tell a direct lie, nor speak the plain truth, but evade pointed questions ; with large approbativeness, are liable to sail under false colors ; if in business, will take care not to show any defects in goods. Perverted : lying, deception, sly, crafty, double-dealing, insincerity, hypocrisy ; with perverted amativeness, and deficient conscientiousness, will pretend to make love, and resort to all sorts of intrigues to win the affections of the opposite sex and accomplish their purpose. Love to deceive those the most who distrust them, get all they can out of others, but cover up their own intentions. May lie to get the truth out of others, and the second time they tell a lie are apt to think it is the truth themselves.

ACQUISITIVENESS.—

Accumulation of money or property ; frugality, economy, desire to own, love of trading and speculating, inclination to save, and

lay up for future need. Perverted : avaricious, miserly, grasping, mean, selfish and stingy ; with large secretiveness and average conscientiousness, will make money anyhow — over-praise and sell poor articles for good ones ; with small self-esteem and generosity, are mean in dealing, stick for the half-cent ; with large hope and not much cautiousness, embark too deep in business, run great risks and are liable to fail ; with large secretiveness added, will buy more than can be paid for ; pay in promises rather than money.

MIRTHFULNESS.—

Wit, fun, experimentiveness, perception of the absurd and ridiculous ; disposed to joke and be merry, always laughing and making others laugh ; with imitation, are naturally comical ; with human nature and comparison added, will make fun by acting and showing off the absurdities of others ; with amativeness and eventuality, take great delight in joking and relating stories about the other sex ; with adhesiveness, language, imitation and agreeableness, will be excellent company, especially at a party. Perverted : it becomes disagreeable, making fun without occasion, at any time or place ; with large combativeness and destructiveness, are sarcastic, always teasing and tantalizing, making enemies instead of friends ; if benevolence is deficient, will torment dumb animals, insects, etc.

CAUSALITY.—

Reasoning power, investigation, originality, comprehension ; ability to trace cause from effect ; must know the why and wherefore of everything : the planning, contriving, inventing and scheming faculty ; love of abstract thought ; ability to synthetize ; with large combativeness, love to argue ; with large perceptives, are quick to perceive facts, conditions and qualities ; with comparison and human nature, are fond of mental philosophy ; with conscientiousness, veneration and benevolence added, will excel in moral philosophy ; with only average human nature, large comparison, eventuality and perceptives, will be more inclined to natural philosophy, and will excel in the study of the natural sciences. Perverted : leads to excessive study and weariness of mind and body.

COMPARISON.—

Reasoning from analogy, induction ; ability to analyze, classify, compare and draw inferences ; disposition to criticise, illustrate ; observe similarities and dissimilarities at a glance ; with ideality

large, will use pleasing, figurative illustrations in speaking or writing; with a well-developed intellect, full of general and practical information, can speak in allegories and parables; with large language, can explain things well. Perverted, notice the inconsistency and lack of harmony in persons and things too much.

EVENTUALITY.—

Memory of names and facts; recollection of general news, occurrences and passing events; retention of knowledge, ideas, and things once known or seen; love of history and reading, and, with human nature large, biography; with language and imitation, love to hear and relate stories; with ideality, will be fond of fiction, thirst for knowledge, learn things easy, and are capable of becoming good literary scholars. Perverted: excessive reading, and crowding of the memory with things that are of no practical use, which eventually ruins the memory.

LOCALITY.—

Recollection of places, roads and scenery; ability to find places and things; desire to travel; intuitive perception of the whereabouts of a place; know where to find an idea or statement in a book; ability to find one's way, either in the city or woods. The faculty used in the study of geography and astronomy.

INDIVIDUALITY.—

Observation, scrutiny; desire to know all about things; cognizance of individual objects, and perception of the qualities and conditions relative to them; disposition to divide things into their primary elements or first principles; desire to see and examine; curiosity; can judge of the value of a thing by its appearance. This faculty is used in selecting and buying grain, fruit, vegetables, dry goods, jewelry, and every kind of merchandise. It is the faculty or window through which the mind recognizes the distinctive character of external and material objects, and mentally separates mixed and general thoughts into definite and distinct ideas. It is the medium through which most kinds of knowledge enter the mind. It is the organ through which magnetic impressions are produced upon the mind. With causality, will learn more by observation and experience than in any other way. Perverted: it causes persons to stare and pry into things that do not concern them; if in a public meeting, will turn the head to see who comes in; with human nature, approbativeness and form, will notice their personal appearance, dress, etc.; and with comparison added, will compare their looks and dress with others.

LANGUAGE.—

The communication or expression of thoughts and ideas by words, looks and acts; ability to speak and write fluently; with comparison added, will use just the words required to convey the meaning; with imitation, will be full of gestures in speaking; if secretiveness is small and the perceptives good, can speak without much preparation; but if secretiveness and cautiousness are large, often hesitate—will not be pointed, nor speak to the purpose. Perverted: verbosity and excessive talkativeness; with approbativeness, will render one's self annoying in company, by trying to do all the talking, and interrupt other persons before they are through speaking.

FORM.—

Memory of faces, recollection of shape and things seen; perception of resemblance; ability to judge of configuration; with large ideality, will be delighted with beautiful forms, statuary, etc.; with large acquisitiveness, individuality and locality, readily detect counterfeits; with adhesiveness, will be inclined to form partnerships and join societies. When very large, causes one to see images floating in the air; and, with color added, will, on pressing the eyelids tightly together, see combinations of the most beautiful colors.

SIZE.—

Ability to judge of the size, length or distance of anything by the eye; cognizance of bulk, magnitude, quantity, proportion; readily detect any disproportion in architecture; with constructiveness, will have a good eye for mechanical work. Enables a person to determine when things are perpendicular and square. With locality, gives perspective knowledge and talent.

WEIGHT.—

Perception of the laws of gravity, motion, mechanical force, balancing, climbing; possess great skill in skating, swimming, hurling, shooting and riding; with constructiveness, can operate machinery well. When perverted, runs too much risk, by venturing too far; with acquisitiveness and approbativeness, will hazard one's life by performing great public feats, such as walking across the Niagara on a rope, circus-riding, performing on a trapeze, etc.

COLOR.—

Discernment, recollection, application and love of colors; ability to distinguish and harmonize their various tints and shades; with

ideality and human nature, will be fond of fine portrait paintings; but with only average human nature and organic quality but large ideality and sublimity, will prefer scenic paintings. Perverted: over-nice about arranging and matching colors in dress, etc.

ORDER.—

Method, system, arrangement; the desire and ability to put things, words, ideas and persons in their proper place readily; observe confusion, and cannot endure it; with locality, must have a particular place for everything; with large time, must have things at the right time and season; with calculation, acquisitiveness and causality added, have good business talents. Generals, presidents of societies, and leaders of any kind or organization require this faculty.

CALCULATION.—

Perception of numbers, ability to reckon figures in the head; mental arithmetic, computation; with causality and comparison, will excel in the higher branches of mathematics; with large causality, perceptives, and deficient spirituality, believe only what can be seen, tested and proved beyond a doubt.

TIME.—

Cognizance of duration and succession; recollection of the seasons, and the time when things occurred; memory of dates; ability to keep time in music and dancing; with conscientiousness, will be particular to keep promises and fulfill engagements at the time appointed.

TUNE.—

The music faculty; ability to learn and remember tunes by rote; harmony of sound, melody, modulation of the voice; with large time, weight, ideality, amativeness and activity, will enjoy lively music and dancing very much; with constructiveness, imitation and causality, will be a good performer, and make most kinds of instruments; with large veneration and the organic quality, will enjoy sacred music. This faculty is very useful in elocution, as it assists one in pronunciation.

VITATIVENESS.—

Tenacity of life, desire to live; ability to ward off sickness and disease; disposition to guard against personal injury and danger; resistance and dread of death; with large animal propensities, will love life for the sake of worldly enjoyment; with large moral and

religious faculties or organs, desire to live for the sake of doing good; with an excess of conscientiousness, cautiousness, spirituality, a deficiency of hope and an uncultivated intellect, will have an indescribable dread of entering upon a future state of existence; and with combativeness and firmness added, will resist death as long as strength permits.

ALIMENTIVENESS.—

Appetite, hunger, relish for food; with large benevolence, will set a splendid table; with adhesiveness, will invite friends to dinner or tea; with approbativeness and ideality added, will make great display at the table, love to attend tea meetings and any social gatherings where dinners or suppers are served; with fair causality, constructiveness and perceptives, will make a good cook. Perverted: gluttony; apt to overload the stomach, and bring on dyspepsia.

BIBATIVENESS.—

Love of water, desire to drink, fondness for liquids; ability to drink large quantities at a time; the washing, bathing, swimming and sailing faculty; with large weight, will be a good swimmer; with individuality, locality and size added, a natural seaman; with ideality added, will admire water prospects.

PRACTICALITY.—

Ability to gather knowledge and apply it to some useful end; the matter-of-fact talent; are quick to observe and take a hint; comprehend ideas and perceive the quality of things at a glance; will condense and find the shortest way of saying and doing things; will put into practice every theory one advocates; with human nature and the organic quality, can read well the character and motives of people. School teachers having this quality can apparently teach more than they know; while those who are deficient fail to impart the knowledge they possess. As practicality arises from the perceptive faculties, it naturally brings man into close relationship with everything of a physical nature, hence, if the spiritual faculties are deficient, he will be inclined to materialism.

SUBTERFUGE.—

Ability to shift and evade difficulties, questions and failures; never fear emergencies; are prolific in ways and means to accomplish certain ends or purposes; are liable to make mischief; apt to

be ironical and sarcastic ; have much self-assurance and are inclined to boast.

RESISTANCE.—

Disposition to fight against and overcome difficulties; can face opposition of any kind ; ability to go up the stream rather than down, and stem the tide of opposition and adversity ; inclined to be revengeful, and feel like acting out the motto, "An eye for an eye, and a tooth for a tooth"; with a nervous temperament, are easily provoked over little things; and, with only average mirthfulness and agreeableness, generally cross.

BUSINESS CAPACITY.—

The ability to do, manage and carry on business; a natural tact for financial transactions ; discernment of business principles, and a desire to execute them ; perception of the fitness and adaptation of certain things to certain ends ; the desire and talent for money-making or the accumulation of property ; worldly enthusiasm, with a determination to possess, if possible, what the propensities like most, be it property or stock. Perverted : selfishness, and a tendency to make money dishonestly.

RELIGIOUS NATURE.—

That condition of heart and mind which inclines a person to a religious life ; obedience to Divine authority ; a disposition to readily accept the truths of the Gospel and the teachings of the Bible in general ; a willingness to be converted, and early yield to the influences of the Holy Spirit ; a submissive, docile, believing and confiding spirit — that which brings man into relationship and communion with his Maker. A good and honest nature.

How to Educate or Restrain any Faculty.

To develope, enlarge and increase the power of any organ or faculty, it must be constantly exercised; and to restrain, weaken or decrease any organ or faculty, all that is necessary is to neglect it, or use it in a less degree than it was previously exercised, according as the nature of the case may require.

The excessive activity of any faculty may be modified, balanced, or counteracted, in its influence for evil, by the vigorous action of one or more other faculties; and a deficient organ may likewise be aided by being associated in its action with some larger organ. The organ of veneration can be cultivated by the observance of the Sabbath—attending the sanctuary and prayer-meetings especially, taking part in religious exercises, submitting to authority, obeying laws, and treating old age and everything sacred with respect and due reverence. It can be restrained by taking just the opposite course. Spirituality can be cultivated by believing statements without proof or evidence, whether of a religious, social or business nature—by trusting, confiding, and acting upon the principle that every person is good and upright till you find them the reverse—by trying to predict future events, looking forward to the future, and living as much as possible in anticipation thereof. To restrain is to do just the opposite—be suspicious of every person or thing you meet or come in contact with, never believing without mathematical demonstration of the truth or correctness of anything, and, like doubting Thomas, treat all persons as impostors and rogues till you are sure they are true and honest; in short, be skeptical in your manner; though I would not advise any one to be so in reality, unless such a person wishes to be one of the most miserable and God-forsaken beings in the world.

To cultivate continuity (an organ generally deficient in American heads) stick to one thing in life—one thing at a time; have as few irons in the fire, or matters to attend to, as possible; be less changeable; when you commence a thing, aim to finish it before changing to something else; give your undivided attention; concentrate your thoughts, your whole mind and energy, to one subject, aim or pursuit. To restrain, be as changeable as the weather

is in Chicago—be like a bird in a tree, hopping from branch to branch, and never stay anywhere or do any one thing long; be jack-of-all-trades and master of none. Do this constantly, and you will manage to get through the world without accomplishing much, and but few people will know there ever was such a being in it.

To cultivate self-esteem, carry your head up when you walk; think of yourself, remember you are made in the image of God, the noblest of all terrestrial beings; never stoop to anything mean or low; associate with those who have large self-esteem, and try to imbibe more of their spirit. Be particular in your habits; walk erect, sit erect, and stand erect, avoid low and inferior associates, be select in your company, and particular as to your personal appearance. Aim high and put on an air of respectability. To restrain, remember you are not the Lord himself, but only one of His creatures, and a sinful one at that—that there are better and smarter persons than you in the world—that you most likely think more of your own precious self than any other person thinks of you; also, that you make yourself unlovable and offensive to others by trying to appear, in your way, superior to them.

These illustrations will serve to show how all the organs can be improved or restrained.

THE CULTIVATION OF TASTE.

THERE are many and diverse ways by which men and women may cultivate and develop their taste. But among them all one stands out prominently, and is superior to all others because of its cheapness, its easiness of access, its practicability, its results, and the improvement of the mind attending its practice. I refer to plain and ornamental penmanship, especially the latter. It may not be generally understood what faculties are necessary to make a good penman, so I will point out the essential qualifications. That ornamental and plain penmanship require different organizations is proved by the fact that first-class talent for ornamental work and plain writing is never found in the same individual; that is, the man who excels in flourishing and all kinds of fancy penwork will not be quite so good in business writing, and he who excels in plain writing will not be so good at fancy work. First: What constitutes a plain or business penman? The temperaments have as much to do with this as the organs or faculties. The bilious or motive temperament predominating is most essential; it imparts a steady nerve and a clear, legible hand. The nervous temperament, with a mixture of the feminine, is better—in fact, absolutely necessary—for a fine, beautiful, easy flowing hand; the bilious would be too stiff and set. To be very ornamental requires a large amount of ideality—the same faculty that is required in poetry, painting, sculpture, and works of the imagination. Hence ornamental penmanship is really a work of art. The faculties required to be a good plain writer, in addition to the temperament, are form, size, weight, constructiveness and individuality; and for ornamental writing, the addition of ideality, sublimity, causality, comparison and locality, besides the necessity of considerable patience, arising from continuity.

The difference between plain and ornamental penmanship is this: The former is chiefly a mechanical process, while the latter is not only mechanical, but artistic. Form and constructiveness are the principal faculties required in plain writing. Form enables one to give the letters the proper shape, according to the principles from which every perfect letter is formed. Constructiveness

gives one the ability to make them, and to use the pen with skill and dexterity. Size is a necessary organ in writing, otherwise our letters would not be even—some being larger and some smaller than the average; so wherever we see writing in which the words and letters are irregular in size, we may conclude that the writer is deficient in that faculty. Weight is necessary to give balance to our writing, so that we have every word on the same angle. Individuality is essential, to make us observe minutely how every letter is made or formed. Locality teaches us the whereabouts of a letter—the point where the lines intersect.

Imitation is not really essential to good writing, although it is frequently asserted by teachers that any one who can draw can write. It is a mistake. A person may be a good draughtsman, but not so good a penman, or he may be a good penman and not so good a draughtsman. But, considering the way writing is generally taught in our public schools, imitation is not only essential, but indispensable, because they are simply taught to imitate a copy, and so far as one desires to imitate any system or style of writing that faculty is necessary. The Spencerian, or any of the leading systems of penmanship, would never have been given to the world through the faculty of imitation. It required originality of mind—inventive genius—to do that. So the proper method of teaching one to write is to thoroughly discipline, train and educate the hand and arm, so that persons will have a free, easy movement. This accomplished, they can form letters from any principle or system they wish; and though they will naturally have their own peculiar hand, unlike any one else, they can write any style they choose. But when a pupil is simply taught to imitate his or her copy, and nothing more, they lack the first principles of writing, and fail in the most essential qualifications.

In pen-drawing, however, imitation is an important organ Thus we see that, in practising penmanship, we not only become proficient in writing, but help to develop the very faculties we need most in every pursuit in life. Ornamental penmanship, however, will best develop the muscular movement, so necessary to easy and rapid writing; and one month of such exercise will give a pupil better command of the pen than three months of the ordinary business exercises.

The cultivation of taste is likewise another recommendation in favor of ornamental pen-work. People generally have little idea how much natural artistic talent and originality of mind is required to design and produce an elaborate and beautiful piece of penman-

ship. It requires a fine mind and temperament for the execution of such work.

Granting that the practice of penmanship, in all its branches, will improve many of the faculties, as I have already stated, is it not better, and more economical, for parents and young people to take lessons from some good penman at home or at some first-class college, which would be far cheaper, and a more useful accomplishment, than lessons in drawing or painting. Writing is not only useful, but really necessary. Drawing may be useful, but not necessary, unless a person intends following some business or profession where a knowledge of it is required.

_____ 188

Name, _____

Age, _____

EXPLANATION.

WHEN an organ is marked VERY LARGE, it indicates that it is extremely active, very powerful, governs the action of smaller organs, has a controlling influence over character, and is liable to perversion.

Any organ or condition marked LARGE is similar to the above, only in a less degree.

FULL is indicative of considerable strength and power, yet none to spare; with cultivation will accomplish much, but can never become really great in character or ability.

AVERAGE has only a medium influence; it is not a deficiency, still it has little power unless stimulated and aided by other faculties.

SMALL means deficiency and weakness, and must be vigorously cultivated to accomplish anything.

The perpendicular marks | are used to express what the heading indicates.

Horizontal marks — running across the ruled lines, mean between the two conditions the respective headings indicate.

DESCRIPTION.

CONDITIONS.	Very Large.	Large.	Full.	Average.	Small.	Restrain or Cultivate.
Organic Quality,						
Size of the Brain,						
Health,						
Digestive Power,						
Vital Temperament,						
Motive "						
Mental "						
Sanguine "						
Lymphatic "						
Nervous "						
Fibrous "						
Osseous "						
Caloric "						
Passional "						
Emotional "						
Masculine "						
Feminine "						
Activity,						
Locomotion,						
Veneration,						
Spirituality,						
Hope,						
Conscientiousness,						
Imitation,						
Benevolence,						
Firmness,						
Approbativeness,						
Self-Esteem,						
Continuity,						
Inhabitiveness,						
Adhesiveness,						
Amativeness,						
Conjugality,						
Parental Love,						

DESCRIPTION.

CONDITIONS.	Very Large.	Large.	Full.	Average.	Small.	Restrain or Cultivate.
Ardor,						
Combativeness,						
Destructiveness,						
Secretiveness,						
Acquisitiveness,						
Constructiveness,						
Ideality,						
Sublimity,						
Cautiousness,						
Mirthfulness,						
Causality,						
Comparison,						
Human Nature,						
Agreeableness,						
Eventuality,						
Locality,						
Individuality,						
Language,						
Form,						
Size,						
Weight,						
Color,						
Order,						
Calculation,						
Time,						
Tune,						
Alimentiveness,						
Bibativeness,						
Vitativeness,						
Practicality,						
Subterfuge,						
Resistance,						
Business Capacity,						
Religious Nature,						

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